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THE
STRANGE AND WONDERFUL
P R E D I C T I O N S
O F

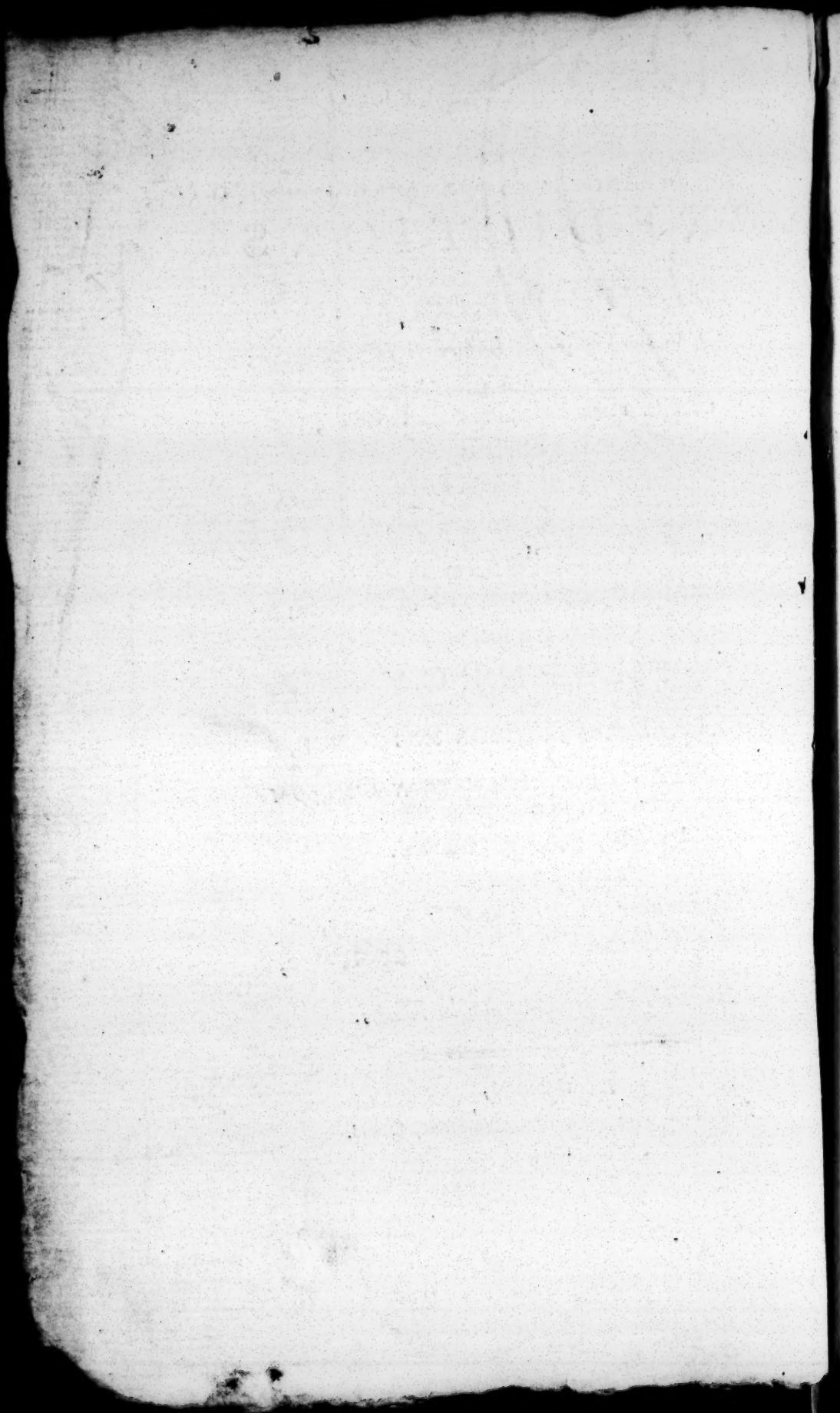
MR. CHRISTOPHER LOVE,
Minister of the Gospel at *Lawrence Fury, London*;
WHO WAS BEHEADED ON TOWER-HILL,
IN THE TIME OF OLIVER CROMWELL,
Giving
AN ACCOUNT of BABYLON's FALL,
OR
The DESTRUCTION of POPERY;
And in that glorious Event,
A GENERAL REFORMATION over all the WORLD.

With a most extraordinary
P R O P H E C Y
O F
THE LATE REVOLUTION IN FRANCE,
AND
The DOWNFAL of the ANTICHRISTIAN KINGDOM
In that Country.
BY MR. PETER JURIEU.

To which is annexed,
The singular Predictions of John Lacy,
NIXON's Cheshire Prophecy at Large,
AND
Baxter's Corpse Candles in Wales.

L O N D O N:
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1794.



PREDICTIONS

OF

Mr. CHRISTOPHER LOVE.

A FEW nights after he was sentenced to be beheaded on Tower-hill, which was on the 22d day of August, 1651, ten days before his appointed time, by the sentence he received at the bar, being one night visited by two of his intimate acquaintances, or bosom friends, as he himself called them, they began to complain of the cruelties of the times, and the malice and usage of time-serving brethren; to which Mr. Love answered, " And think you this is an evil time?—No, no; this is the very time when grace and true godliness can be distinguished from hypocrisy: many have followed Christ hitherto for the loaves, and

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are now turned back for the roughness of the way; and the sore trial and tribulation which others met with who are gone before them.

“ There are many in London at this very day who think to go to heaven in their gilded coaches, and have denied Christ’s cause before men (against whom I now witness) and Christ in his never-failing word has promised to deny all such before his Father and the holy angels. This is the time to discern between him that serveth God, and him that serveth him not. They formerly were my familiar acquaintance, in fellowship and sweet converse. I sent this day to have a few words with them here in the prison; but they would not come: for their countenance is fallen, their consciences wounded.—They cannot look me in the face; because I knew of their resolution, and was a witness to their perjuroration.—But, ah! how will they look the blessed Jesus in the face in the morning of the resurrection! what answer or excuse will they have for what they have done! O foolish people! who think to escape the cross and come to the crown! I tell you, nay; you must all suffer persecution who follow the Lamb; we must be hated of all nations for Christ’s sake; we must come through great tribulation, through the fiery furnace of affliction, before we can enter the land of joy and felicity. Know ye not that the souls that were slain for the testimony of Jesus are placed under the altar? Happy, happy are those men at this day, and ever shall be happy, who suffer for Christ’s sake in a right and charitable way—through love to his cause, and honesty of heart: not through pride and hypocrisy, without the root of the matter, to have it said they died martyrs:

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these are they who will miss their mark ; and those who denied the call and looked back shall never have the honour to find it. I am now pointed out by many to be in a destitute and forlorn condition ; but I would not exchange my state, no, not for all the glory that's on the earth : I find my Redeemer's love stronger in my bonds than ever I did in the days of my liberty ; therefore I hold living here as death itself. I am as full of love and joy in the Holy Spirit, as ever bottle was filled with new wine. I am ready to cry out, The Spirit of the Lord God is upon me ; I will not take upon me to prophesy ; nevertheless the Spirit of the Lord causeth me to utter :—This usurped authority, now in the hands of Cromwell, shall shortly be at an end ; England shall be blessed with meek Kings, and mild governments ; powerful preachers and dull hearers ; good sermons to them will be as music to a sleepy man ; they shall hear, but not understand, nor lay the word to heart, to practise it in their lives, to walk by it. O England ! thou shalt wax old in wickedness ; thy sins abound like those of Sodom : thy voluptuousness shall cry aloud for vengeance ; the Lord shall threaten and chastise thee, yet in mercy and love will he look upon those that fear him, and call upon his name ; he will spare and save them alive in the days of his anger, when the wicked shall be sifted from amongst you, as the chaff is sifted from amongst the wheat ; for out of thee, O England ! shall a bright star arise, whose light and voice shall make the heathen to quake, and knock under with submission to the gospel of Jesus ; he shall be as a sound of thunder in the ears of the wicked, and as a lanthorn to the Jews, to lead them to the know-

ledge of Jesus, the only Son of God, and true Messiah, whom they so long mistrusted, for the short work spoken of by the apostle, which the Lord is to make upon the earth, in the latter age of the world, cannot be far off. Observe, my dear friends, while you live, my calculation of the dates in the book of the Revelation, and in Daniel, which the Spirit of the Lord led me into ; for the Lord will reveal it to some of his own ere that time come ; for the nearer the time is, the seals shall be taken away, and more and more shall be revealed to God's people ; for the Lord doth nothing without he reveal it, by his Spirit, to his servants the prophets : He destroyed not the old world without the knowledge of Noah—He did not overthrow Sodom and Gomorrah without the knowledge of Abraham. I do not mean now that any new prophet shall arise ; but the Lord by his Spirit shall cause knowledge to abound among his people, whereby the old prophecies shall be clearly and perfectly understood. And I die in that thought, and really believe that my calculation on the Revelation by St. John, and the prophecy which St. Jerome copied off, and translated out of the Hebrew language, as it is written on Seth's pillar in Damascus, which pillar is said to have stood since before the flood, and was built by Seth, Adam's son, and written by Enoch the prophet ; as likewise the holy precepts, whereby the patriarch walked before the law was given to Moses, which were also engraven on the said pillar, whereof many Jews have copies, in their own language, written on parchment, and engraven on brass and copper ; but the alteration of the date makes them to stagger at it, not knowing that the dates were to be altered

altered by the birth of Christ. First, this prophecy is intitled, A short work of the Lord's in the latter age of the world. Great earthquakes and commotions, by the sea and land, shall come in the year of God 1779. Great wars in Germany and America in 1780. The destruction of popery, or Babylon's fall in the year 1790. God will be known by many in the year 1795. This will produce a great man. The stars will wander, and the moon turn as blood in the year 1800. Africa, Asia, and America will tremble in 1803. A great earthquake over all the world in 1805. God will be universally known by all: then a general reformation, and peace for ever, when the people shall learn war no more. Happy is the man that liveth to see this day!"

THE PROPHECY of JOHN LACY,

In his **WARNINGS**, published in London in the year 1707,
has these words :

" **T**HE Lord will destroy those *images*, which thou hast set up for *thyself* (speaking of Louis the Fourteenth) and all thy *statues*---the Courtiers of France---and all the Court of France. *Versailles*, which thou hast raised for thy lust and grandeur, shall be thrown to the ground. *Paris* (that imperial city) shall be convulsed; the Royal Family shall be dreadfully afflicted, and thy iniquities shall be avenged on thy *grand-children*. *Lyons*, I shall scourge thee---thou, *Toulouse*, shalt be reduced to ashes; and thou, *Bordeaux*, though favoured, shalt not be without chastening."—John Lacy ends his prophecy with these words: "Thus shall *England* be less *visited* with my judgements than *France*."

PROPHECY OF THE FRENCH REVOLUTION.

FROM A PUBLICATION BY

THE LATE MR. PETER JURIEU,

IN 1687.

REV. XI. 13.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to God.

NOW what is this tenth part of the city which shall fall? In my opinion, we cannot doubt that it is *France*. This kingdom is the most considerable part or piece of the ten horns, or states, which once made up the great *Babylonian city*: it fell; this does not signify that the *French Monarchy* shall

shall be *ruined*; it may be humbled; but in all appearance, Providence does design a great elevation for her afterward. 'Tis highly probable that God will not let go unpunished the horrible outrages which it acts at this day. Afterward, it must build its greatness upon the ruins of the *papal empire*, and enrich itself with the spoils of those who shall take part with the *papacy*. They who at this day *persecute the protestants*, know not whither God is leading them: this is not the way by which he will lead *France* to the height of glory. If she comes thither, 'tis because she shall shortly change her road. Her greatness will be no damage to *protestant states*; on the contrary, the *protestant states* shall be enriched with the spoils of others; and be strengthened by the *fall of Antichrist's empire*. This *tenth* part of the *city* shall *fall*, with respect to the *papacy*; it shall break with *Rome* and the *Roman religion*. One thing is certain, that the *Babylonian empire* shall perish through the refusal of obedience by the *ten Kings*, who had given their power to the *beast*. The thing is already come to pass in part. The kingdoms of *Sweden*, *Denmark*, *England*, and several *sovereign states in Germany*, have withdrawn themselves from the *jurisdiction* of the *Pope*. They have *spoiled the harlot* of her riches. They have *eaten her flesh*, i. e. seized on her *benefices* and *revenues* which she had in their *countries*. This must go on, and be finished as it is begun. The *Kings* who yet remain under the *empire of Rome* must break with her, leave her solitary and desolate.

But who must begin this *last revolt*? 'Tis most probable that *France* shall; not *Spain*, which as yet is plunged in *superstition*, and is as much under

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the tyranny of the *clergy* as ever. Not the *Emperor*, who in *temporals* is subject to the *Pope*, and permits that in his *states* the *Archbishop of Strigonium* should teach that the *Pope* can take away the *Imperial* crown from him. It cannot be any country but *France*, which a long time ago hath begun to *shake off the yoke of Rome*. 'Tis well known how *solemnly* and *openly* *war* hath been declared against the *Pope*, by a *declaration* of the *King* (ratified in all the *parliaments*) by the decisions of the *assembly* of the *French* *clergy*, by a *disputation* against the *authority* of the *Pope*, managed in the *Sorbon*, *solemnly*, and by order of the *court*. And to heighten the affront, the *theses* were posted up, even upon the *gates* of his *Nuntio*. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the *Pope* had given occasion by his *insolences*.

Besides this, *superstition* and *idolatry* lose their credit much in *France*.—There is a *secret party*, though well enough known, which greatly despiseth the popular *devotions*, *images*, worship of *saints*, and is convinced that these are *human inventions*; God is beforehand preparing for this great work.

To this it may be objected, that for the last hundred and fifty *years*, the *Pope's empire* hath not been made up of *ten Kings*, because the *Kings* of *England*, *Sweden*, *Denmark*, &c. have thrown off his government, and consequently, *France* is not at this day the *tenth part* of the *Babylonian empire*; for 'tis *more* than a *tenth part* of it. But this is no difficulty; for we must know, that things retain the *names* which they bore in their original (without regarding the alterations which time does bring

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along.) Though at this day, there are not *ten Kingdoms* under the *Babylonian empire*, it is notwithstanding certain, that each *Kingdom* was called, and ought to be called in this prophecy, the *tenth part*; because the prophet having described this *empire* in its beginning, by its *ten horns*, or *ten Kings*, it is necessary for our clear understanding, that every one of these *ten Kings*, and *kingdoms*, should be called *one* of the *ten Kings*, or of the *ten kingdoms*, with respect to the original constitution of the *Antichristian empire*.

Seeing the *tenth part* of the *city* that must *fall* is *France*, this gives me some hopes, that the *death* of the *two witnesses* hath a particular relation to this *kingdom*. It is the *street* or place of this *city*, *i. e.* the most fair and eminent *part* of it. The *witnesses* must remain dead upon this *street*, and upon it they must be *raised* again. And as the *death* of the *witnesses* and their *resurrection* have a relation to the *kingdom of France*, it may well fall out, that we may not be far distant from the *time* of the *resurrection* of the *witnesses*, seeing the *three years and a half* of their *death* are either begun, or will begin shortly.

And in the earthquake were slain seven thousand; in the *Greek* it is *seven thousand names of men*, and not *seven thousand men*. I confess that this seems somewhat mysterious: in other places we find not this phrase, *names of men*, but simply for *men*. Perhaps there is here a figure of grammar, called *hypallage casus*, so that *names of men* are put for *men of name*, *i. e.* of *raised* and *considerable* *quality*, be it on the account of *riches*, or of *dignity*, or of *learning*. But I am more inclined to say, that here these words, *names of men*, must be taken in

in their natural signification, and do intimate that the total *Reformation of France* shall not be made with bloodshed, nothing shall be destroyed but *names*; such as are the names of *Monks*, of *Carmelites*, of *Augustines*, of *Dominicans*, of *Jacobins*, of *Franciscans*, *Capuchins*, *Jesuits*, *Minimes*, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify that the orders of *Monks* and *Nuns* shall perish for ever. This is an *institution* so degenerated from its first original, that it is become the arm of *Antichrist*. These orders cannot perish one without another.

These great events deserve to be distinguished from all others; for they have changed, or shall change, THE WHOLE FACE OF THE WORLD.

CORPS

CORPSE CANDLES.

In WALES.

PART OF A LETTER TO MR. BAXTER.

SIR,

I AM to give you the best satisfaction I can touching those fiery apparitions, (Corpse Candles,) which do as it were mark out the way for corpses to their *κατατάξεις*, and sometimes before the parties themselves fall sick, and sometimes in their sickness. I could never hear in England of these, they are common in these three counties, viz. Car-

Cardigan, Carmarthen, and Pembroke, and, as I hear, in some other parts of Wales.

These φαντάσματα in our language we call Canhwyllan Cyrph, (i. e.) Corpse Candles; and candles we call them, not that we see any thing besides the light, but because that light doth as much resemble a material candle-light as eggs do eggs, saving, that in their journey these candles be *modo apparentes*, *modo disparentes*, especially, when one comes near them; and if one come in the way against them, unto whom they vanish, but presently appear behind and hold on their course. If it be a little candle, pale or blueish, then follow the corpse either of an abortive or some infant: if a big one, then the corpse of some one come to age: if there be seen two or three, or more, some big, some small, together, then so many and such corpses together. If two candles come from divers places, and be seen to meet, the corpses will the like; if any of these candles are seen to turn, sometimes a little out of the way or path that leadeth to the church, the following corpse will be forced to turn in that very place, for the avoiding some dirty lane or plash, &c.— Now let us fall to evidence. Being about the age of fifteen, dwelling at Llanyllar, late at night, some neighbour saw one of these candles hovering up and down along the river bank, until they were weary in beholding it, at last they left it so, and went to bed. A few weeks after came a proper damsel from Montgomeryshire, to see her friends, who dwelt on the other side of that river Isthwith, and thought to ford the river at that very place where the light was seen; being dissuaded by some lookers-on (some, it is most likely, of those that saw

saw the light) not to adventure on the water, which was high by reason of a flood, she walked up and down along the river bank, even where, and even as the aforesaid candle did, waiting for the falling of the water; which at last she took, but too soon for her, for she was drowned. Of late my sexton's wife, an aged, understanding woman, saw, from her bed, a little blueish candle on her table-end; within two or three days after came a fellow inquiring for her husband, and taking something from under his cloak, clapped it down upon the table's end; it was a dead-born child.

Another time, the same woman saw such another candle upon the end of the same table; within a few days after, a weak child, newly christened by me, was brought to the sexton's house, where presently he died; and when the sexton's wife, who was then abroad, came home, she found the child on the other end of the table where she had seen the candle.

Some thirty or forty years since my wife's sister being nurse to Baronet Rudd's three eldest children, and (the Lady mistress being dead) the Lady comptroller of the house going late into the chamber where the maid-servants lay, saw no less than five of those lights together. It happened a while after, that the chamber being newly plastered, and a grate of coal-fire therein kindled to hasten the drying of the plaster, that five of the maid-servants went to bed, as they were wont, (but as it fell out) too soon; for in the morning they were all dead, being suffocated in their sleep with the steam of the new-tempered lime and coal. This was at Langaten, in Carmarthenshire.—*Jo. Davis.*

To

To this account of Mr. Davis, I will subjoin what my worthy friend and neighbour, Randal Caldicot, D. D. hath affirmed to me many years since, viz. When any Christian is drowned in the River Dee, there will appear over the water where the corpse is, a light, by which means they do find the body: and it is therefore called the Holy Dee. The doctor's father was Mr. Caldicot, of Caldicot, in Cheshire, which lies on the river.

